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ASHLAND, Ohio, July 11, 1888.

Woman's Work In The Church.

Bro. I. D. Bowman has requested several of the Brethren to write upon St. Paul's language regarding the conduct and sphere of women in the church. He also states that there are sisters who oppose the Christian Endeavor, possibly upon the scripture by St. Paul.

There is no use denying that St. Paul was a man of customs and expediences. In his time, it was held as a shame for woman to speak in the synagogues of the Jews, and with this fact in mind the statements of the Apostle should be examined. Does he give to us a command? No he does not. But it was nevertheless a shame at Corinth and all over Palestine at that time for woman to speak in the public meetings where all classes gathered together as they do now in our assemblies.

But to St. Paul's language, he twice refers to woman, commands silence on their part. 1 Cor. 14:32.

1. And the spirits of the teachers are subject to the teachers.

V. 33. For God is not the author of confusion, but of peace, as in all churches of the saints.

V. 34. Let your woman keep silence in the churches, for it is not permitted unto them to speak; but to be under obedience, as also saith the law.

V. 35. And if they will learn any thing let them ask their husbands at home.

In the chapter were those verses are found, the apostle is especially discussing the conduct of the "prophets" or teachers. The latter part in which is the dissertation about women all belongs to the preacher, and he asserts that the spirits of the prophets are subject to the prophets. Then is added, you preachers, "let your women keep silence in the congregation." They can ask you at home for information and not take up the time of the meeting by discussing and asking questions of their husbands. No one can certainly object to the admonition of St. Paul to the prophets or elders. We would certainly think it very much out of place for the women of our preachers to go to church, and if the practice was still in vogue to ask and answer questions in the public assemblies, and dispute with their husbands about questions of the scriptures. That whole scripture applies to the wives of the elders, and does not prohibit women

from preaching and teaching the scriptures at proper times and places, any more than the command of washing feet applies to the feet of the dead.

Again in 1 Timothy, second chapter, Paul gives directions how to conduct solemn assemblies of the brethren. First of all he says, supplication and prayer. There were men whose special duty was to teach the church. They were set apart and expected to be prepared for that work, and Paul made it a matter of order because woman held second place that they should allow men to have the privilege of asking questions. The manner of conducting church services should not be overlooked. The system was more like a modern Bible class than the order of services now observed. A man stood up to read, and then he would expound the text he had read and during his explanation the congregation would ask questions, and sometimes discussions would follow. This was often the case in the Jewish synagogue. But in the Christian assemblies, an effort was made to show that God, was a God of order and not of confusion, and so women were assigned a second place, and not granted the right to stand at the front and teach and take authority over men, in the regular religious services intended for the public generally. The reader will take notice that both places, where the apostle refers to women and speaks about them being silent, that his subject is the public assemblies of the church, in which the great aim was then and now is to convince people of sin and righteousness, by the gospel, and to all of us it would look very much out of place for the wives of Christian men to consume the precious hour intended to convert sinners, in asking their husbands questions and disputing with them, when they should be persuading sinners to flee the wrath to come.

No. The gospel does not require of your women, Elders and Christian men, that they must teach and preach the gospel that they may obtain eternal life; but they will be saved if they attend to the duties of the home, live holy, and perform good works. But you can not be.

The construction put upon Paul's language, that he means that women should take no part in teaching Christianity, and carrying onward the works of the church, contradicts his own language, his purposes and is unwarranted by the scriptures and the spirit of Christianity. It is false in every particular as a doctrine and is a clever mechanism of the devil made practicable through ignorant men to rob the congregation of service that true and faithful women and all others should render to it. Away with the agents of hell who go about in their priestly robes to tie the tongues of God's free women to cheat him out of his just praise and adoration, and hinder the gospel-car in its mission of redemption.

"I commend unto you Phebe, our sister, who is a minister (diakonos) of the congregation which is at Cenchrea."—St. Paul. This woman's office was equal, and her duties the same as the martyr Stephen's. He calls Priscilla and Aquila his fellow laborers (sunergous) in Jesus

Christ. What did those good sisters do? Keep silence and ask their husbands at home? No, no, no. Probably they had no husbands. They preached, or taught the people about Jesus and his cross.

Evangelist Philip had four daughters who were prophets, or taught the word.

St. John addresses his second epistle to the "elect lady," (eklektia Kuria) the chosen mistress of the church, one who has power or authority over others. There is just one disposition to be made of this, and it is that the woman was the elder of that church to which she belonged.

The Old and New Testaments abound in instances where women were honored with divine commissions. That was not a fool prophecy of Joel, repeated at Pentecost by Peter: "Your sons and your daughters shall prophesy."

Christ has declared that there is neither male nor female, and he says not a word against women doing all the good they can for the souls of sinners.

Historical records show that women were in the forefront in the Primitive church. The celebrated letter of Plinny regarding the love feast, etc., resulted from the arrest of two sisters who were the leaders in the church. The eleventh canon of the synod of Laodicea abolished the order of "Elder widows." This was in the time of the degeneracy of the church. The deaconesses were at first ordained by the laying on of hands, and the practice was abolished by the Council of Nice, 325 A. D. The order became extinct mostly by the results following the introduction of infant baptism. Brethren take notice of that fact.

Women may become contentious and usurp authority and teach over men, which is not orderly nor proper; but her work in the church is any thing that will advance the cause. Particularly, mission work, teaching the doctrine from house to house among neighbors, soliciting funds to help the poor and sustain the cause, admonish the sisters to live and dress modestly, be diligent at church, conduct Sabbath Schools, prayer meetings and preach.

EDITORIAL NOTES.

Captain Pratt of the Indian Training School at Carlisle, Pennsylvania, has made a novel proposition which will be a striking feature of the Centennial Centennial at Philadelphia. He has asked permission of the Indian Bureau to go to the plains and bring to Carlisle some of the wildest Indians he can find, and to march them in the procession at Philadelphia, side by side with the pupils of the school. The object is to illustrate in the most striking way the progress made in Indian civilization in the century. The captain has leave of the Bureau, and will furnish a spectacle to make the land rejoice at the power of Christian education to transform savages to saints.—Ex.

Recently Rev. John Robinson, late of this place, for forty years pastor of the Presbyterian church of Ashland and twenty years President of the Board of Trustees of Wooster University near this place, died recently.

The United Brethren are now entertaining themselves by examining the "new creed," and comparing it with the old. There must be some satisfaction in having something new once in a while.

Cardinal Manning (Catholic) says: "For thirty-five years I have been priest and bishop in London, and now I approach my eightieth year I have learned some lessons; and the last

thing is this: The chief bar to the working of the Holy Spirit of God in the souls of men and women is intoxicating drink. I know no antagonist to that good Spirit more direct, more subtle, more stealthy, more ubiquitous, than intoxicating drink. Though I have known men and women destroyed for all manner of reasons, yet I know of no cause that affects man, woman, child, and home with such universality of steady power as intoxicating drink."

Let no minister who should lead men, oppose men when they work in the most effectual way to destroy the evil.

The sisters in every church should organize a Sister's Christian Endeavor, to help support the church, spiritually, socially, and financially. Let some earnest one get the names of five or more sisters, send them to M. M. Sterling, Masontown, Pa., and receive full instructions how to proceed.

Miami Valley Items.

CONVENTION NOTES.

Although I was unable to be down on Friday through sickness, yet I heard Sister Minnie Coler's recitation spoken of so highly, that it made me feel sorry that I was not there to hear it.

We notice that during the last five years, quite a number of new convention workers have taken an active part in the work.

Bro. V. E. Wampler is quite a new addition to our convention work, and his advent on the stage of activity was quite an event. Through his zeal and anxiety for its success, a special excursion for Sunday was worked up, which brought at least 500 people on the ground Sunday.

Brethren Bench of Pleasant Hill Abraham Shoe of Williams Co., Isaac Ross of Knox Co., Joe W. Bookwalter of Winchester, Daniel Beachler of Miamisburg, Daniel Hendricks of Hocking Co., J. A. Miller of Ashland, C. E. Deffenbaugh of Glenford, John Moorman of Fayette Co., Dr. Brumbaugh of Dayton, were among the new workers, and they made us old people feel as if the work would be carried on better than if we were there.

Sister Orpah Henkle had a declamation that was so well rendered that no better advertisement could be presented than that she was a student from Ashland College. To say it was declaimed well, would be a tame eulogy. Bro. Brown's "Thank you" was probably the best expression of the convention. It was so hearty and characteristic that it seemed to come from his very boots.

Sister Ruth Henkle rendered her essay on Sunday afternoon so well that it almost made a person feel good that they had once lived at Farmersville.

But the great hit of the convention was the Children's meeting on Sunday afternoon. I am afraid that we could not encourage Bro. Brumbaugh sufficiently on his effort to make it a success. It is hard to say who were the most profited,—the children or the old people.

First of all he told them, they (that was the children and he), were going to have a meeting. So after appealing to the children, they concluded the first thing to be done was to sing, so together he and the children sang "I am so glad that Jesus loves me." Then came prayer, so all the children repeated the Lord's prayer in concert. Then the children said preaching was the next in order, and that Bro. Brumbaugh was to do it. After an appeal to the children, they decided that it was necessary to take a text.

That was the event of the day. Bro. B., produced his text wrapped up in paper, or rather very many papers. While unfolding the papers he had the children guess what was the text, and of course everything but the right thing was guessed. At last he brought to light a mouse trap, much to the delight of the little ones. After explaining what it was for and how it was baited, and then how the innocent mouse was led on to its doom, and that eventually there was a door of escape that could be opened to set it at liberty, but that this could only be done by some superior person. Then came the application. The devil had his traps. They were well baited. There was no escape unless the door was opened. This the Lord Jesus did. The children caught on to the lesson, and by their smart answers made it interesting.

The next text was a box containing some string. First of all, was a small, nice, red string. While he was interesting the children about the beauty of the string, fastened to it was an uglier and stronger cord. He kept wrapping his fingers with this nice-looking cord, until he was warned of the increasing strength. He appealed to the children,

after the warning, whether there was any danger. They all concluded not. He kept on wrapping. Soon there was another string uglier and stronger. Again he was warned, but after another appeal to the little ones, they concluded the danger was not very great. Then a chain came on, and another alarm was given, this time with effect. They all concluded the chain was too great to break. While the string was weak, they could easily release themselves. Now when the chain appeared, help was needed.

The application was good. The small, red cord was the beginning of sin. It looked nice and easy to break loose from. Then it got uglier and stronger, until it became a chain. This could not be broken only by the help of Jesus.

After these services, they all concluded with a characteristic prayer, Bro. B., leading; the children all repeating after him. He commenced: "Oh Good Man, we are but little children, and we are not able to get along without you. Do thou take us and make us better so that we may live better," etc., etc.

Bro. Brumbaugh was a child amongst the children, and got right down to their way of thinking and talking. We all think that a children's meeting could not be a success any more without him.

There was quite a controversy concerning whether an unconverted person was qualified for a teacher. Bro. J. A. Miller took a very radical stand on the negative. Bro. Tombaugh was on the other side, but not so decided. Eventually, a query came in on Saturday evening, asking whether it was right to take an unconverted person as a teacher, if there were church members available. This was consigned to me, but as I was too sick, Bro. Tombaugh answered in my stead, that if the church member was truly converted, of course he was the best. This made all feel good, as it brought the whole convention together on an important subject. It was only the way in which it was advocated and presented that brought about the difference of opinion.

The convention ought not to be put away before the brethren of that locality receive their proper eulogy for the right royal way in which they entertained the visitors. Those who attended will never forget the quality and quantity of that hospitality. It was wholesale and retail. We hope it was all for the benefit of the cause.

Bro. Brown was a good Moderator. He kept the interest alive until the end. His sermon on Sunday evening was appropriate and full of fact and truth, as is every sermon the old brother preaches.

While I have been eulogizing the young brethren, we do not intend to slight the old war horses. They do not need any praise however to prop them up. Brethren Isaac Killefner, A. L. Garber, P. J. Brown and myself, do not need any eulogy. We all did the best we could.

We must not forget our sister Mary Sterling. She cannot be given too much praise. The S. S. C. E., under her management must succeed.

Then there was the music and Bro. Ewing. But I must cut it short. It was all grand, and we went away feeling we had been somewhere.

One thing I will never forget,—the railroad stations. The R. R. Co., paid no attention to localities, towns, or even telegraph poles. They would even have a depot without a building, a little distance even from a telegraph pole. We know what it means,—that is those that got on the train Monday morning.

OTHER NEWS.

Unfortunately on the following Saturday evening the Bear Creek Love-feast had been announced. I say unfortunately, because we had given out our appointments for Little York. As the membership was weak, we thought a disappointment would be very harmful. As it turned out however, it would have not been so great a disappointment after all, as a big thunder storm came up about meeting time. That spoiled our attendance. Had we known it, we would all have been there.

We would have enjoyed the meeting, knives and forks and all. That is the beauty of true Christian charity. When we go to a Love feast, we do not allow knives and forks to mar our enjoyment. God bless Bro. Brown and all his work. We hope when brethren go to a Love feast they will not allow a cold piece of modern improvement to interfere with the spiritual feast.

When we go to Bear Creek, or any where else, we expect to enjoy the knives and forks and anything else they may have, if it will bring about the feast to the soul that we all desire.